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ABSTRACT

Ten speaking and listening activities designed to improve the intercultural communication skills of intermediate and advanced learners of English are presented. The activities are based on seven goals of cultural instruction: (1) sense of culturally controlled behavior; (2) interaction of language and social variables such as gender, age, and social background; (3) conventional behavior in mundane situations; (4) emotional associations that cultures assign to certain words and phrases; (5) the ability to judge credibility of cultural generalizations and stereotypes; (6) how to locate, organize, and evaluate information about another culture; and (7) development of sympathy, tolerance, respect, and other positive attitudes. For each activity, information is provided on the target level, time required, goal, language skill targeted, necessary materials, procedures, remarks, and acknowledgement of source. Activities address the following topics: what culture is; culture shock; communication rules among Japanese and Americans; language, gender, and age; everyday expressions; interjections; gift-giving customs; proverbs; cultural nuances of words and phrases; and generating generalities. (MSE)

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Brant M. KRESOVICH

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More Discussion Activities to Develop Skills in Intercultural Communication for Japanese University Students in EFL

Brant M. KRESOVICH

Abstract

This paper presents 10 speaking and listening activities to improve the intercultural communication skills of Japanese learners of EFL. The activities are based on Seelye's goals of cultural instruction as presented in his work *Teaching Culture* (1984). The exercises call for students to explain various aspects of Japanese culture, and compare them with North American customs.

論文要約

英会話のクラスに於ける異文化コミュニケーションのディスカションについて

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ブラント・M・クレソヴィッチ

英会話の授業は話すこと，聞くことの能力を高めるだけではなく，異文化コミュニケーションをも含んだものである。この拙論は学生の異文化コミュニケーションの能力を上達させる為の10の英会話練習活動について述べてある。これらの活動はSeelye（1984）の異文化間指導目的を基礎としたものである。活動の目的は英語で日本の文化を説明したり，北米の習慣と比較したりすることである。

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INTRODUCTION AND PURPOSE

That language is deeply embedded in culture (Rivers, 1968) is a critical fact being recognized by an increasing number of EFL professionals in Japan. The May, 1988 and March, 1989 issues of *The Language Teacher*, the monthly journal of The Japan Association of Language Teachers, (JALT), featured introductory articles on intercultural communication. The theme of the 1988 JALT conference, "Language and Cultural Interaction," attracted over 2000 confreres (Foreman-Takano, 1989). Bookstores with an extensive English section will stock most of the essential books on intercultural communication (a bibliography is in Hirai, 1988). Indeed, the role of culture in the communication process has become a focus of much attention and discussion in Japan.

Recognizing the implications of the observation that language and culture are inseparable, a growing number of EFL instructors in Japan realize they must not only teach linguistic features of English but also include a certain amount of cross-cultural training in their teaching methods, techniques, and materials. Nolasco and Arthur (1987) assert cross-cultural issues are intrinsically interesting to learners and thus generate much discussion in oral English classes. Those writers also contend that after comprehending why those from another culture behave as they do, language learners may gain more confidence to approach, and initiate conversation with, native speakers. Finally, learning how to behave politely and follow the rules of communication of another culture decreases the chance of unwittingly offending native speakers ; consequently, learners who receive cross-cultural training will be less likely to insult unintentionally and thus build a reputation as non-native speakers who are genuinely pleasant to talk to.

Once language teachers accept the inevitability and suitability of introducing some cross-cultural instruction into their language classes, an excellent guide for developing conversation exercises appropriate for cultural instruction can be found in H. Ned Seelye's *Teaching Culture* (1984). In order to avoid imparting cultural information haphazardly or buttressing the pre-existing prejudices of the learners, Seelye recommends seven goals of cultural instruction. Students should be able to understand the following points : 1) the sense, or functionality, of culturally conditioned behavior ; 2) the interaction of language and social variables such as gender, age, and social background ; 3) conventional behavior in mundane situations ; 4) emotional associations which cultures assign to certain words and phrases ; 5) the ability to judge the credibility of generalizations and stereotypes about another culture ; 6) how to locate, organize, and evaluate information concerning another culture ; and 7) the development of sympathy, tolerance, respect and other positive attitudes toward a target culture, its language, and its people. These goals should be kept in mind when developing effective materials with clear cultural teaching points.

The purpose of this paper is to present conversation activities designed to improve the communicative competence and heighten the cross-cultural awareness of intermediate and advanced learners of English in Japan. The discussion exercises in this paper were based on Seelye's first five goals above, thus omitting the sixth which stresses research skills and the seventh which is the overall aim of the previous objectives.

THE ACTIVITIES

The conversation activities in this paper often call on students to compare and contrast various culturally determined behavior of the Japanese and Americans.[1] One purpose for the emphasis on comparing and contrasting is to encourage students to develop an informed understanding of the basic differences and similarities of the cultures of Japan and the USA, and cultivate a more sophisticated comprehension that goes beyond stereoptypical evaluations. Another purpose for this emphasis is to enable learners to analyze their own culture, and attitudes acquired from it which they never consciously considered before (Rivers, 1968). Japanese students too often return from trips abroad, saying "People sometimes asked me questions about Japan and Japanese culture, but I couldn't answer them. I had never thought about my own culture. I was ashamed so now I want to study Japan." Thinking Japanese should be able to explain the significant aspects of Japanese culture to foreigners in English, the international language (Kresovich, 1988). Therefore, it is the obligation of English teachers, both Japanese and foreign, to help learners improve their communicative ability and cross-cultural awareness so that they will be well-prepared to explain Japan and Japanese culture to the rest of the world.

The exercises are presented under the following rubrics. "Cultural Theme" explains which of Seelye's goals the students should begin to understand. "Language Skills" refers to linguistic functions which students should practice during the discussion. The section "Materials" gives an example hand-out, if any. "Procedure" introduces the steps of the exercise. The section "Remarks" offers my advice based on personal experience with the exercise. These activities were suggested by a number of sources so there is a section titled "Acknowledgements." This presentation format is based on the teacher resource books *Keep Talking* (Klippel, 1984) and *Conversation* (Nolasco & Arthur, 1987).

These exercises were used with intermediate and advanced students at the University of the Ryukyus and the Okinawa Prefecture Human Resources Development Foundation Language Center. In general, the exercises were refined a number of times after they were employed in class ; for example, vocabulary was simplified, clarity improved, or information added, deleted or revised. The activities are challenging, but can be used with beginner and low intermediate students once the vocabulary is made plain and patterns for discussion and other functions are given.

I. WHAT IS CULTURE ?

LEVEL : Intermediate to advanced. TIME : 10－15 minutes. CULTURAL THEME : Seelye's first goal is to teach that culture is "the sum total ways of life of a people," (Hall, 1959). The students will discuss universal and physical needs and realize culture is that set of ways a society has developed to satisfy these basic needs. LANGUAGE SKILLS : Making conjectures. Giving examples. Classifying information. MATERIALS : Optional hand-out.

* HAND－OUT *

Maslow's Hierarchy of Needs

7. Aesthetic needs: the need for order, artistic satisfaction
6. Cognitive needs: the need to understand, satisfy curiosity
5. Self-actualization: the need to fulfill one's potential
4. Esteem: the need for achievement, strength, competence, reputation, status and respect
3. Love／belonging: the need for affection, acceptance of others
2. Safety: freedom from danger, ability to live in security
1. Physical needs: food, water, etc. are needed to survive

According to Maslow,
basic needs must be satisfied
before people can fulfill higher needs.

PROCEDURE: The teacher quotes Confucius: "By nature, people are nearly alike; by practice, they come to be far apart," and asks, "In what ways are people nearly alike? What physical and psychological needs do all humans have? In small groups make a list of needs that all people in all cultures have." Students then discuss their ideas in pairs and trios. Each group presents its list to the class. The teacher writes them on the board, adding information and encouraging further discussion. REMARKS: A variation is to distribute the above hand-out and elicit examples for each category from the whole class. I have found that groups of older learners are better able to identify various needs and supply examples independently than university students. Thus, the younger the group, the more likely the hand-out will be useful in stimulating ideas, although more time might be allotted to defining new lexical items. ACKNOWLEDGEMENT: The ideas here are based on suggestions from McRae, Bittitow, and Mipos (1979) and Maslow (1970).

Ⅱ. WHAT IS CULTURE SHOCK?

LEVEL: Intermediate to advanced. TIME: 30 minutes. CULTURAL THEME: The students will discuss problems which people have when they become foreigners. LANGUAGE SKILLS: Giving examples. Expressing opinions. Comparing／contrasting. MATERIALS: Optional hand-out.

* HAND－OUT *

The following characteristics of another country or culture may produce culture shock in foreigners. Discuss which aspects would be of great, moderate, and slight importance to you.

a. The language barrier
b. Different food and eating customs
c. Different weather
d. Different social customs
e. Missing family and friends
f. Adjusting to new ways of travelling or commuting

g. Missing newspapers, magazines and books from home
h. Adjusting to different ways of shopping for food
i. Dealing with strong emotions like anger, frustration, and fatigue
j. Disliking the host country, its language, and its people
k. Becoming too dependent on fellow nationals

PROCEDURE: The teacher introduces the theme, and then divides the class into small groups. Group members share their own ideas about the aspects of another culture that foreigners might find uncomfortable or shocking. After that, the teacher elicits the conclusions of each group and writes them on the board. The students then briefly discuss what problems would be of great, moderate, and slight importance to them personally, and ways to manage the stress of culture shock. REMARKS: If time is lacking, the teacher could distribute the hand-out to supply ideas. However, as some students may depend on the hand-out too much, their intellectual ability to conceive ideas and emotional ability to empathize with the culture shocked might not be challenged. ACKNOWLEDGEMENT: A variation of this activity is in Nolasco and Arthur (1987). The information in i, j, and k above is from *If You Want to Study in the USA* by the United States Information Agency.

Ⅲ. COMMUNICATION RULES AMONG THE JAPANESE AND AMERICANS

LEVEL: Intermediate to advanced. TIME: 45-50 minutes. CULTURAL THEME: To help students understand that cultures have rules which govern how language interacts with various social variables (Seelye's second goal), they will discuss rules of communication among the Japanese and how Americans might react to them. LANGUAGE SKILLS: Expressing opinions. Making conjectures. Agreeing/disagreeing. MATERIALS: Hand-out.[3]

* HAND−OUT *

Joseph Sabo is a 32-year-old American who teaches English at a respected private university in the conservative Kansai region. Sabo can speak enough Japanese to carry on conversations on easy topics like weather, food, leisure activities, and his preferences.

NUMBER 1

One night Joseph went to a send-off party for two Japanese English teachers who were going overseas for special research. At the party, Joseph tried to begin a conversation with Prof. Mori, who is the most senior professor on the English faculty. Prof. Mori seemed uncomfortable and quiet even though Joseph was doing his best to be friendly and respectful by asking questions about Prof. Mori's academic specialty. In fact, it seemed as if the more questions Joseph asked, the more nervous Prof. Mori became. What could explain Prof. Mori's behavior? What, if anything, was Joseph doing wrong?

NUMBER 2

One day in the lounge where many of the English teachers eat lunch, Joseph had an unsettling experience. Prof. Ikeda, who teaches British Literature and is also the Dean of Students, was sitting and getting ready to eat his lunch. Joseph and Prof. Ikeda had been chatting, but when

they began to eat, the Japanese man became quiet. Joseph was slightly surprised at this sudden silence because he had thought he had a friendly relationship with Prof. Ikeda. Why was Prof. Ikeda so quiet?

NUMBER 3

One night Joseph went to a welcome party for 20 South American students who were attending the university to study Japanese. He noticed an odd thing at the party. The Japanese students who were in the "Western Hemisphere Research Club" seemed very hesitant to speak to the South Americans. Furthermore, although the Japanese teachers who taught Spanish were encouraging their students to practice some Spanish, the students were also reluctant to do that. Joseph wondered why the students remained silent even though the friendly South Americans were trying their best to make the Japanese student talk. Why were the Japanese students quiet?

NUMBER 4

One night Joseph and his wife Rose were invited out to dinner by Prof. Takada (aged 52) and his wife Hisako (48). Joseph and Rose greatly enjoyed going out for a steak dinner and getting to know the Professor and his wife. Mrs. Takada's English ability was quite high, but she did not join the conversation very much. Rose said later, "Her English is great, but she only talked a lot when Prof. Takada was away buying cigarettes or getting the car out of the parking lot. I wonder why?" Why didn't Mrs. Takada talk much during the steak dinner?

NUMBER 5

Joseph was pleased one night when a professor close to his age, Machida Zenichi, took him to a baseball game at Koshien. They met some other English professors and they all stood around outside the stadium before they entered. Prof. Mori--the most senior professor in the department--was speaking to a group of about five other teachers. Joseph was in the circle with Prof. Machida and wanted his attention to ask him when the game was going to start. But Prof. Machida seemed unwilling to talk. Why did this young Japanese professor seem hesitant to start talking with Joseph?

POSSIBLE ANSWERS

NUMBER 1. There are two possible explanations for Prof. Mori's discomfort. One, he may have felt upset because it was his choice as the senior to start the conversation or not. Thus, Joseph broke the rule that gives the right to start the conversation to the senior. On the other hand, some may describe this notion as overly conservative and polite. So, the second possible explanation might be Prof. Mori's modesty stopped him from answering Joseph's questions about his field of study. Some Japanese may feel it is impolite to talk about one's self. Unfortunately, some people in this USA may interpret this modesty and reticence as pointless secrecy, discourteous reserve, or childish coyness.

NUMBER 2. Some Japanese believe that it is impolite to talk while eating. However, North Americans often see meals as a good opportunity to converse.

NUMBER 3. Simply put, the South Americans were not yet in any of the Japanese students' social networks so the Japanese felt uncomfortable and shy. The reluctance to mix with people who are different may be a general human trait, and if indeed some Japanese seem more shy in the presence of foreigners, it is only a matter of degree. Those from the Americas may view Japanese shyness as violating the rule that demands cooperation in conversation (Grice, 1975).

NUMBER 4. Mrs. Takada, like many other Japanese, seems to believe that it is more becoming for a wife to defer to her husband and be quiet and calm, rather than talkative or bubbly. She probably would have held her end of the conversation up quite well if the situation had involved just herself and Rose.

NUMBER 5. Prof. Machida was reluctant to take his attention from Prof. Mori's conversation because it may have been regarded as impolite. In small groups like this, conversation rarely splinters off into pairs and trios because seniors are granted attention. Joseph should not have put Prof. Machida into the difficult position of having to make some kind of choice about who to listen to.

PROCEDURE: The teacher explains that every culture has rules that govern how and when conversations are conducted, what varieties of language can be used, who can join the exchange, and what topics can be discussed. The teacher distributes the hand-out, has individuals read the paragraphs aloud, and answers questions about new words. Small groups then discuss explanations for the communicative behavior of both the Americans and Japanese in the given incidents. Remaining neutral, the teacher circulates to focus attention, stimulate flagging discussion, and emphasizes that a consensus need not be sought. Each small group presents their explanations to the whole class. REMARKS: This exercise may be extremely difficult for students because it demands that they consider unconscious rules of communication. A variation is to have them also discuss the "Possible Answers" above. ACKNOWLEDGEMENT: This is based on the Critical Incidents of Weeks, Pedersen, and Brislin (1979). It is also an alternative form of Activity X in Kresovich (1988). The "Possible Answers" are based on the general rules of Japanese interaction in Chapter 3 of Neustupny's *Communicating with the Japanese* (1987).

Ⅳ. LANGUAGE, SEX, AND AGE

LEVEL: Intermediate to advanced. TIME: 20-30 minutes. CULTURAL THEME: The students will focus on the relation of language variety and variables such as sex and age. LANGUAGE SKILLS: Giving examples. Translating. MATERIALS: None. PROCEDURE: The teacher explains that social variables like sex and age influence the way people speak. The students are asked to form small groups. Then, each group must list five to ten words or expressions used only by women in Japan. Next, they do the same for men. The whole class discusses the

various answers supplied by the groups. The teacher should ask the groups to focus on age, and the groups list five to ten expressions or words used mostly by the young and the old. REMARKS: Opinions will diverge, illustrating the diversity of Japanese culture. This exercise also gives learners the chance to explain uniquely Japanese concepts in English. ACKNOWLEDGEMENT: Seelye, 1984.

V. JAPANESE AND ENGLISH EVERYDAY EXPRESSIONS

LEVEL: All levels. TIME: 20-25 minutes. CULTURAL THEME: Seelye's third goal of cultural instruction is for students to understand how convention influences behavior. The students discuss everyday expressions (*aisatsu*) in Japanese and their Engish equivalents, if any. LANGUAGE SKILLS: Giving examples. Explaining. MATERIALS: Hand-out.

* HAND−OUT *

Answer the following by giving the correct Japanese expression. Write the expression in English if you know it. Some of the Japanese expressions may not be natural in English. Why not?

What do Japanese say when . . .

1. they leave home in the morning?
2. they see their friends at work or school in the morning?
3. they make an apology?
4. they want somebody to do a favor for them?
5. they enter somebody's office?
6. they sit down in somebody's office?
7. they leave somebody's office?
8. they thank somebody?
9. somebody thanks them?
10. they are introduced to someone?
11. they want to encourage somebody?
12. somebody delivers something to them?
13. their superior leaves the office before they do?
14. when their subordinates leave before they do?
15. when they leave the office before their superior?
16. when they leave the office before their subordinates?
17. they begin eating?
18. they finish eating?
19. they see a family member or close friend in the afternoon?
20. they see an acquaintance in the afternoon?
21. they leave a friend?
22. they leave an acquaintance?
23. they return home?
24. they go to bed?
25. THINK OF YOUR OWN EXAMPLE

PROCEDURE: The teacher observes that there are many spoken routines in Japanese daily life. After distributing the hand-out, the teacher either elicits answers from the whole class or has students work in small groups. The teacher should stress that not all the Japanese expressions have English equivalents, and encourage students to explain that fact. REMARKS: This exercise generates much interest and discussion because Japanese learners often ask questions such as "How can I say *itadakimasu* in English?"

VI. ENGLISH AND JAPANESE INTERJECTIONS

LEVELS: All levels. TIME: 20-30 minutes. CULTURAL THEME: Students will learn some commonly used interjections (*aizuchi*) in English and compare them to those in Japanese. LANGUAGE SKILLS: Giving examples. Giving reasons. Making conversation fluent and natural. MATERIALS: Optional hand-out. In order to save space, I have placed the meaning next to the interjections.

* HAND−OUT *

Listen to your teacher give an English interjection. Try to guess the meaning.

1. Huh? (What did you say?)
2. Mm-mm. (Yes.)
3. Whew! (This is hard work.)
4. Ouch! Ow! (It hurts.)
5. Tsk-tsk-tsk. (That's too bad.)
6. Yuck. Ick. (That is awful. Disgusting.)
7. Hm-hm-hm. (Continue. I listen and understand.)
8. Ahem. (Excuse me.)
9. Gosh! Wow! (Wonderful. Exciting.)
10. Uh-oh. (Trouble is coming.)
11. Sighing. (I'm tired, upset, bored. It can't be helped.)
12. Psst. (Come closer. I've got a secret.)
13. Shh. (Be quiet.)
14. Oops. (I dropped something. I made a mistake.)
15. Hmm. (I'm thinking.)

PROCEDURE: The teacher presents the interjections one by one and elicits their meaning from the class. As a class and in small groups, the students can practice using them naturally. The instructor should then ask the small groups to think of examples of Japanese interjections and compare them to their English counterparts, if any. REMARKS: The students should be informed that Japanese interjections mixed into spoken English sound very unnatural and care should be given to learning the appropriate English equivalents.

VII. GIFT−GIVING CUSTOMS IN THE USA AND JAPAN

LEVEL: Intermediate to advanced. TIME: 30-35 minutes. CULTURAL THEME: Students will compare and contrast the customs of gift-giving in Japan and the USA. LANGUAGE SKILLS: Comparing/contrasting. MATERIALS: Hand-out.

* HAND-OUT *

GIFT-GIVING IN THE USA

Look at the statements below about giving gifts in the USA, and decide which of the customs you

1 ——agree with
2 ——disagree with
3 ——find strange
1 ——would like to have in your own country

1. You should say "This isn't much but I hope you like it" when you give someone a gift. This shows your modesty.
2. Always take a hostess gift, a gift of food for the family when you visit for an evening or for a meal. Fruit or candy is best and the gift need not be expensive: US$5 (¥650) is acceptable. The gift should be wrapped and given to the hostess.
3. Overnight or weekend guests can bring fruit or candy. If you visit a family, it is better manners to give a gift which the whole family can enjoy. But if you visit an individual, you can bring more personalized items such as perfume, a book, or some similar gift.
4. If you are certain a person drinks or smokes, you may give him liquor or tobacco. But if you are not sure, do not give such gifts, as many people in the USA oppose the use of liquor and tobacco.
5. Handmade crafts (sewn or knitted articles, pottery, and other handicrafts) are appropriate gifts.
6. Money is an appropriate gift for weddings, childrens' birthdays, graduation from high school or university, and newborn babies.
7. Christmas is for children so give gifts to children of another family but not necessarily to adults. If uncertain what to buy a child for Christmas, money is proper. Of course, if you have Christmas dinner with an American family, bring a hostess gift (see #2).
8. When you visit someone's baby for the first time, you must bring a gift for the baby. Appropriate gifts include clothing or baby dishes. The gift must be wrapped with a signed card.
9. When an American gives a house-warming party to celebrate moving into a new house or apartment, guests should bring a gift for the house, such as a plant, flower vase, tea cup, etc.
10. Money is an appropriate wedding gift, especially if the happy couple is young. If it is a second marriage for both partners, you should ask a friend also going to the wedding or the couple if gifts are appropriate and if so, what kind are suitable.
11. A wedding gift should cost at least as much as the cost of the meal at the wedding reception. This will vary so you have to guess. Again, if you are unsure, ask a friend who is also going to the wedding for advice.
12. You should open a gift as soon as you get it. You can tear the paper if you like (though some people may regard you as childish), or you can slowly unwrap it, saying how beautiful the paper is.
13. Sending flowers is appropriate for people in the hospital, womens' birthdays, Mother's

Day, Valentine's Day, Secretary's Day, and women at Easter and Christmas.

14. Only teachers in primary school receive gifts at Christmas or in June (the end of the school year). Handkerchieves, scarves, and pens are suitable.
15. Returning travellers sometimes give small gifts to family members or friends, but nobody expects such souvenirs so it is not necessary to give them.

PROCEDURE : The teacher explains the nature of the discussion. Then, small groups are formed, hand-outs distributed, and about 20 minutes given to complete the task. Each group reports its findings, giving reasons for their choices. REMARKS : This exercise interests students (especially women of all ages) because gift-giving is so important in Japanese social life. ACKNOWLEDGEMENT : A similar exercise in Nolasco and Arthur (1987) uses customs from Europe, the Arab World, and China. The information in 3 and 13 is from Lanier (1981).

Ⅶ. ENGLISH AND JAPANESE PROVERBS

LEVEL : Intermediate to advanced. TIME : 35-40 minutes. CULTURAL THEME : Seelye's fourth goal is to help learners realize that even the most common words and expressions have cultural connotations. The learners will compare English and Japanese proverbs in order to determine how such sayings reflect the social and ethical patterns of a culture. LANGUAGE SKILLS : Giving examples. Comparing／contrasting. Giving reasons. MATERIALS : Optional hand-out.

* HAND－OUT *

A proverb is a short saying that gives advice or warning. Proverbs can tell much about the values of a culture.

Match the English proverbs with their Japanese equivalents. Then, match the meaning, as shown in the example. Discuss what values these proverbs teach.

1. Kill two birds with one stone.
2. An old eagle is better than a young crow.
3. Don't throw pearls before swine.
4. It is a long lane that has no turning.
5. Walls have ears.
6. When in Rome, do as the Romans do.
7. A good marksman may sometimes miss.
8. Don't cry over spilled milk.
9. Time flies.
10. A drowning man will clutch at a straw.
11. When the cat's away, the mice will play.
12. Make assurance doubly sure.
13. One becomes learned by asking questions.
14. Every cloud has a silver lining.
15. Haste makes waste.

a. Oni no inu ma ni sentaku／Oni no rusu ni sentaku
b. Kooin ya no gotoshi
c. Fukusui bon ni kaerazu
d. Isseki ni-cho
e. Saru mo ki kara ochiru
f. Ishi no ue ni sannen
g. Goo ni iraba, goo ni shitagae
h. Isogaba maware
i. Ishibashi o tataite wataru
j. Kiku no wa ichiji no haji, shiranu wa isshoo no haji
k. Ame futte chi katamaru
l. Kabe ni mimi ari, shooji ni me ari
m. Kusattemo tai
n. Buta ni shinju／Neko ni koban
o. Obore mono wa wara o motsukamu

_____1. This is a popular saying in the USA and it is often shortened to "When the cat's away . . . . " Children may play wild games when adults are not around. Workers may work less if managers are not present.

_____2. This is a well-known and often-heard saying. Do not talk of bad or secret things because somone may be secretly listening.

_____3. This is a popular saying in the USA. When we accomplish two goals at the same time or we can complete activities by doing only one task, we use this proverb.

_____4. This is a popular saying in the USA, especially in cases in which people are enjoying themselves but notice that it has become late. At that time, somebody always says, "Time flies when you're having fun."

_____5. This is not a popular saying in the USA, but most would probably agree with it. This proverb is most important for English students in Japan to remember.

_____6. Few people in the USA know this old proverb. Age, experience, and dignity are more important than youth, strength, or boldness.

_____7. This is probably unknown in the USA. Patience is important in everything we try to do.

_____8. This is not used because we Americans simply say, "Nobody's perfect." A marksman is one who is good at shooting targets with a rifle or pistol. Of course, they miss now and then.

_____9. Most people know the meaning but only sometimes use it. It means do not waste your time, ability, or effort.

_____10. This saying is not popular in the USA. People in a hopeless situation may do anything regardless of the danger involved.

_____11. This is heard very often. Nothing is completely bad so look for the good point.

_____12. This is probably the best-known English proverb. It is used quite often, and is frequently shortened to "When in Rome . . . " because everybody knows it so well that they do not need to hear all of it. It means we should respect the customs of

different cultures when we visit them.

12, i 13. Only scholars who study all the time know this. Be sincere in carrying out promises.

_____14. This is a very popular saying in the USA. Past mistakes cannot be fixed so don't worry about them.

_____15. We often use this. The more rapidly one does a job, the more mistakes one will make.

PROCEDURE: The teacher writes on the board: "Cleanliness is next to godliness," and "Time is money." The teacher can elicit other English proverbs to write them also. Then, the teacher has the small groups think of common Japanese proverbs and make loose translations. The teacher should circulate and if possible, supply English equivalents. All groups report their proverbs, which are then written on the board. As a class, determine what culturally important value is being taught for both the English and Japanese proverbs. For example, the proverbs about cleanliness and time emphasize the value of each. REMARKS: To save time, the teacher could distribute the hand-out above (which would be best copied onto A－3 paper to avoid flipping back and forth). Then, small groups discuss why some proverbs may more be often used in Japan than the USA (and *vice versa*), and which express values both cultures esteem. The answers for the hand-out are as follows: 11-a-1, 5-l-2, 1-d-3, 9-b-4, 13-j-5, 2-m-6, 4-f-7, 7-e-8, 3-n-9, 10-o-10, 14-k-11, 6-g-12, 12-i-13, 8-c-14, 15-h-15. ACKNOWLEDGEMENT: The Procedure was suggested by Kohls (1979). However, the Japanese proverbs were collected from English Conversation students I taught in 1987. To determine the frequency of the collected Japanese sayings, I followed the judgement of *The Standard Proverb & Idiom Dictionary* (Hyojun Kotowaza Kanyoku Jiten). I chose only those that were held to be commonly used in Japanese. As for the frequency of the English sayings, I followed my own intuition.

Ⅸ. CULTURAL NUANCES OF WORDS AND PHRASES

LEVEL: Intermediate to advanced. TIME: 35-40 minutes. CULTURAL THEME: The students will understand that culture patterns our peceptions of common words and phrases. LANGUAGE SKILLS: Describing appearances. Giving reasons. MATERIALS: If necessary, prepare word lists for clothes, accessories, and physical attributes. PROCEDURE: Tasks in which students describe each other, or people in glossy magazine advertisements should be done to give practice with new adjectives and expressions for description. Then, the teacher writes the following homework on the board:

Look for pictures of the following types of people in newspapers, magazines, or books. Bring at least two pictures to the next class. Be ready to describe the person in English and why you chose the picture you did.

A handsome man	A beautiful woman
A cute child	A cute young woman (man)
A businessman	A businesswoman
An OL (Office Lady)	A university student

An entertainer	A VIP
A foreigner	An American

In the next class each student describes his or her people, and why he or she chose those pictures. REMARKS : This is a very effective exercise because it calls for students to explain their way of thinking, which may lead them to reflect that culturally determined values are largely unconscious. ACKNOWLEDGEMENT : Seelye, 1984.

X. GENERATING GENERALITIES

LEVEL : Intermediate to advanced. TIME : 20-25 minutes. CULTURAL THEME : Seelye's fifth goal is to enable students to gain the ability both to form and evaluate generalities about a culture. LANGUAGE SKILLS : Making conjectures. Expressing opinions. Agreeing／disagreeing. MATERIAL : Any cultural information from the mass media. An example is below.

* HAND－OUT *

AMERICAN STATISTICS

68% of . . .

Americans do not much like to take chances.
American parents of students under 18 frequently enforce study hours.
American grocery stores have a diet section.
American adults see or talk to their parents at least once a week.
Americans often eat beef.
American teenage girls had a permanent in the last year.
Americans are generally satisfied with their jobs.
Americans do not like others to notice and comment on their appearance.

84% of . . .

American parents hope their children will be honest.
American men think a father's role in raising children is just as important as the mother's.
American teenage girls use lipstick.
Americans believe there is a Heaven.
American girls aged 8 to 17 are very concerned about kidnapping.
Americans who earn less than $15,000 a year consider themselves happy people.

(These statistics are from *100% American* by D. E. Weiss.)

PROCEDURE : The teacher distributes the newspaper clipping, advertisement, statistical summary, or comic. Students then make generalizations to explain the behavior or trend described in the hand-out. The teacher should emphasize that generalities will be influenced by variables such as age, gender, and social class. ACKNOWLEDGEMENT : This exercise is based on Seelye (1984). Any popular magazine from the USA will contain a wealth of statistical data, as this has been a trend in journalism for the last five years.

CONCLUSION

This paper presented ten discussion activities designed to improve both the communicative competence and intercultural communication skills of Japanese learners of EFL. While these exercises are for intermediate and advanced learners, they could also be used with less skilled students after appropriate adjustments are made. I offer these exercises humbly, desiring the comments and suggestions of interested colleagues both in Japan and overseas. Another hope is that these exercises will stimulate other EFL professionals to develop, refine, and publish cross-cultural training activities for the use of interested colleagues and the edification of motivated students.

Notes

1. For purposes of brevity, I will use the terms "American" and "North American" to refer to the dominant cultural patterns of the United States of America. I sincerely ask for indulgence from Canadians, Central and South Americans.
2. None of the cross-cultural incidents are based on my own experience or about any Japanese I have ever met or worked with in my ten-year contact with the Japanese and Japanese culture.

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